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to an earlier period of Nebuchadnezzar's reign than his expedition into Egypt. Nevertheless, the suggestion is valuable as giving a distinct historic instance of contact between Nebuchadnezzar and the Greek arts, and showing how easily similar contact might have occurred at earlier periods of his reign.

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### *The Asserted Seven-Fold Division of the Sacred Tree.*<sup>1</sup>

BY REV. WILLIAM HAYES WARD.

IN Schrader's "Cuneiform Inscriptions and the Old Testament," p. 22, this learned author says:—

"On figured representations the number seven is clearly to be recognized. The naturalistic representation of the palm in Layard's 'Nineveh and Babylon,' VIII B, exhibits in the crown of the tree seven branches, and with this may be compared the palm with seven branches figured on a Babylonian cylinder in the *Berlin Acad. Monatsb.*, 1881, May, Plate No. 4. Moreover, in the *sacred tree*, as it is called, in the enumeration of the individual branches and leaves, it is mainly the number *seven* which predominates. This is shown even in the earliest representations of this tree on the ancient Babylonian cylinder, made known to the world by Smith, in which it is portrayed with  $4 + 3 = 7$  branches, *ibid.* No. 5. Also, we observe the same feature in the later and purely schematic forms, until we come to that displayed on the Assyrian monuments, which curiously exhibits the number seven either in the branches, or in the leaves of the perianth, or in those of the crown, or in several of these together. Occasionally we likewise come across the number *ten*."

In *The Babylonian and Oriental Record*, Vol. II., No. 7, p. 150, Professor Delacouperie says to the same purport, speaking of the Sacred Tree:—

"The characteristic to which it is my purpose to call the attention of my readers is the limited number of the branches. In some instances there are twelve, six on each side, but this number does not occur often; seven, fourteen, and fifteen (if we include the top of the tree), and thirty are the usual numbers."

I desire to test the correctness of these statements by an examination of the monuments. For evidence as to the seal cylinders, it is enough to examine all the cylinders figured in the two great collections, those of De Clercq and Lajard. In the case of the former the

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<sup>1</sup> Read in December.

heliotype illustrations, and in that of the other the excellence of the engraving, afford us sufficient data. Let me premise that while a tree appears not seldom on the old Babylonian cylinders, it is never, so far as I know, made an object of worship, as in the sacred tree, which first appears among the Assyrians. There are a very few old Babylonian cylinders on which two figures are depicted plucking fruit from a tree, as in the famous one supposed to represent Adam and Eve and the serpent referred to by Schrader, but generally there is no indication of any sacred or mythological character attached to the tree. The cases in Lajard's *Culte de Mithra*, in which a tree appears on a cylinder, are the following : —

- XV, 1. Twenty-one branches. Assyrian conventional sacred tree.
- XV, 5. Five boughs with ten branches. An archaic Babylonian seal.
- XV, 7. Twenty. Archaic Babylonian.
- XVI, 4. Seven. Three on one side and four on the other. This is the "Adam and Eve" cylinder above mentioned. Old Babylonian.
- XVII, 5. Thirteen. A conventional sacred tree. Assyrian.
- XVIII, 2. Nine (or ten). Old Babylonian.
- XIX, 1. Eight boughs, divided and subdivided. Purely naturalistic ; a hunting scene. Old Babylonian.
- XXV, 6. Two palm trees have one fourteen and the other thirteen branches, counting the very small ones in each case. Each has also two bunches of dates. The seal of Darius.
- XXVI, 8. Thirteen. Conventional sacred tree. Assyrian.
- XXVII, 2. Six ; or, counting the prolongation of the stem, seven ; or, counting also the base, nine. Conventional sacred tree. Assyrian.
- XXVII, 6. Thirteen and ten. Two small trees. Assyrian.
- XXVII, 7. Six. This cylinder has two realistic palms, with six branches each ; a third plant with three branches, and a fourth with eight. The knob at the top of the palm trees is distinctly not a branch. Old Babylonian.
- XXX, 7. Seven above and four below. Conventional Assyrian sacred tree.
- XXXI, 1. Twenty-one or twenty-three. Conventional sacred tree on a Persian cone seal.

- XXXII, 3. Seventeen. Conventional sacred tree on a Phenico-Persian cylinder.
- XXXII, 8. Twenty-five. Archaic Babylonian.
- XXXIII, 9. Eighteen. Assyrian.
- XXXIV, 4. Eight. Conventional Assyrian sacred tree.
- XXXIV, 8. Twenty-one. Persian.
- XXXIV, 12. Eleven. Archaic Babylonian.
- XXXVII, 2. Fifteen (or sixteen). Assyrian.
- XXXVIII, 4. Seven. Hittite.
- XXXIX, 3. Fourteen. Conventional Assyrian tree. There are fourteen bunches of objects, six each, which take the place of the usual cones, seven on each side. There are seven leaves at the top.
- XXXIX, 8. Nine. Phenician.
- XL, 8. Twenty-one. Archaic Babylonian.
- XLIX, 9. Fifteen. Conventional Assyrian sacred tree.
- LI, 2. Ten. Palm tree. Persian.
- LII, 5a. Five. Persian.
- LIV, 2. Six (or seven). Babylonian.
- LIV, 5. Nineteen. Conventional Assyrian sacred tree.
- LIV, 8. Seventeen. Very late. Phenician.
- LIV B, 3. Seven (or nine). Conventional Assyrian sacred tree.
- LIV B, 8. Indefinite. Naturalistic. Babylonian.
- LIV B, 9. Ten. Simple sacred tree. Also another tree with seventeen branches.
- LVII, 8. Seven branches at the top, and ten knobs below. Conventional Assyrian sacred tree.
- LXI, 6. Nine. Assyrian sacred tree.
- LXII, 3. Nine. Palm on an Assyrian cone seal.

These include all the representations of a tree, whether naturalistic or conventional, figured by Lajard. Out of forty-one cases there are five with six branches, and there are four each of seven, nine, thirteen, and twenty-one branches, three with eight and seventeen branches, two each with fourteen and fifteen branches, and seven single cases with other numbers. Of the sacred tree there are fifteen cases, of which three have seven branches (one of them doubtful), two each have thirteen and twenty-one branches, and there are eight other single cases with other numbers. There is in these cases no predominance of the number seven, except as the sacred tree when drawn small in a contracted space, cannot well have less than seven

branches. The following instances of a tree on a cylinder occur in De Clercq's *Catalogue Raisonné*, the three first parts : —

FIGURE 8. Three. Babylonian.

- “ 26. Four, six, and ten. The three trees on this unclassified and curious cylinder have each a prolongation of the trunk above, which is hardly a separate branch, but may be so counted, making the number of branches five, seven, and eleven.
- “ 38. Eight and four. But the cylinder appears to be a forgery.
- “ 39. Eleven. Conventional Assyrian sacred tree.
- “ 54. Twelve. Number uncertain. Archaic Babylonian.
- “ 61. Nine. Archaic Babylonian.
- “ 78. Five? Indistinct. Archaic Babylonian.
- “ 143. Thirteen. Archaic Babylonian.
- “ 144. Six. A palm. Archaic Babylonian.
- “ 145. Eleven and thirteen. A late cylinder of uncertain origin.
- “ 150. Twelve. Archaic Babylonian.
- “ 285. Ten (eleven). Of uncertain origin.
- “ 288. Six. Old Babylonian.
- “ 303. Nine. Assyrian sacred tree.
- “ 307. Seven. Assyrian.
- “ 311. Twenty-four. Assyrian.
- “ 312. Six. Assyrian.
- “ 260 *bis*. Ten. Late, archaicized Babylonian.
- “ 181 *bis*. Seventeen. Archaic Babylonian.

Here are twenty-one cases of trees (omitting the probable forgery), of which only one (possibly two) has seven branches. There are four (or three) with six, three with ten, two each with ten, eleven, and thirteen, and one each with other numbers. Two of these cases are the Assyrian sacred tree, but in neither case is the number of the branches seven.

But the sacred tree might require further examination. It occurs again and again on the larger monuments figured in Layard's "Monuments of Nineveh." Without taking space to make the references, out of forty-two representations of the sacred tree in Layard, fifteen have nine branches. This includes one set of eight similar ones, and another of three similar ones. There are eight with eleven branches, in which there is one set of three that are alike. Next come four

trees with seven branches each ; but these include one set of three alike. Then there are three with twenty-three branches, two each of nineteen, twenty-one, and twenty-seven branches, and one each of fifteen, seventeen, eighteen, twenty, twenty-two, and twenty-five. I have omitted one set of seven leaves repeated seven times as a decorative motive, but which is not a sacred tree.

It is not worth while to consider Bottà's *Monuments de Ninive*, or Place's *Ninive et l'Assyrie*, as in all their plates the sacred tree occurs only two or three times, and not once with seven branches.

The conclusion which one must reach who attempts a complete and impartial examination of the statements quoted above is, that they are not borne out by the facts. It was purely a matter of accident, depending on the whim and taste of the artist, how many branches the sacred tree should have. There is, further, no evidence of predominance of such other calendar number as fourteen, fifteen, twenty-eight, or thirty. We may entirely dismiss the notion.

The number seven appears, so far as I know, only in one manner on these monuments, and that is in the form of seven dots, which frequently appear with the sun and moon on the Assyrian cylinders, but not on the earlier Babylonian. Whether these represent the seven stars of the Dipper, or the Pleiades, or something else, I do not know.

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### *Miscellaneous Contributions.*<sup>1</sup>

BY PROF. H. G. MITCHELL.

#### I.

##### DEUTERONOMY I.-IV.

PROF. KUENEN, in his work on the Hexateuch, gives a list of forty words and phrases which he considers characteristic of the core of Deuteronomy, chs. xii.-xxvi. Twenty-seven of these he finds more or less frequent in chs. v.-xi., and concludes, especially since eight of the others could not have been expected to occur, that the two sections must have been written by the same author. He adds a second list of ten parallels to strengthen this conclusion.

He institutes a similar comparison between these two sections and the introduction to the book, chs. i.-iv., but arrives at the opposite

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<sup>1</sup> Read in December.